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DISCOURSES

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Mr. Bagley's

TWO

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On Drunkenness.

The Nature and Effects of Drunken-
ness considered ; with an Address to 3
Tavern-Keepers, to Parents, and
young People, relating to the Subject,

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TWO DISCOURSES.

Delivered at NATICK, the last Lord's Day in
October, 1773.

By STEPHEN BADGER, A. M.

Pastor of the CHRISTIAN SOCIETY there.

Publish'd by Desire of the Hearers and others.

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Printed for EDES and GILL, in QUEEN-STREET,
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 and exhorts them to the Practice of those Duties
 which their new Profession has under pecu-
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SERMON I.

In the Text, he particularly warns them against
 the Nature and Effects of Drunkenness
 considered.

EPHESIANS 5. 18.

And be not drunk with Wine wherein is Excess.
 Innumerable Evils in this World, and to the just
 Tempers of God in that which is to come.

THE Ephesians, in common with other Gen-
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 the Gospel, were addicted to a Variety of
 enormous Sins. Among these, Intemperance
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 yet as the Habits of Goodness and Sobriety are not
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Epistle, more than hints at several of their old Enormities, enters repeated Cautions against them, and exhorts them to the Practice of those Duties which their new Profession laid them under peculiar Obligations to perform.

In the Text, he particularly warns them against Drunkenness, a vice that is directly contrary to that Sobriety which it is one Design of the Grace of God, manifested in the Gospel of Christ to teach us; * that extinguishes the Light of Reason, that Candle of the Lord, † which is lighted up in every Man's Breast, for the Guide and Direction of his Practice; that puts Men upon a Level with the brute Creatures, at least for the Time of their Intoxication, and as to any rational and religious Actions, and places them below them in Point of Dignity and rational Esteem; exposes them to enumerable Evils in this World, and to the just Vengeance of God in that which is to come.

Be not therefore drunk with Wine, that is, with any intoxicating Drink, wherein is excess, or the Consequence of which will be excessive Wickedness in the various Instances and Degrees of it. And in order to prevent their falling into this Sin, and others that were likely to be the Effects of it, the Apostle's Exhortation in the last clause of the Verse, of which the Text is a Part, is, to be filled with the Spirit—as if it had been said; Instead of seeking to unman and debase yourselves by the excessive Gratification of those Appetites, which belong to mere animal Nature, and particularly by being filled and overcharged with Wine or any other intoxicating Spirits; let it be your Prayer and solicitous concern,

* Titus 2. 12

† Prov. 20. 27.

to be filled with the good Spirit of God ; to be under the Influence of that Spirit which the Gospel breaths, and which it enjoins upon all its Professors ; and to abound in those Fruits which are produced by the Assistance of the divine Spirit : for, in these there is no Danger of Excess : The Influences of this Spirit will enable you to regulate and restrain your animal Passions, and help you to keep them in proper Subjection to the higher Powers of Reason, and to the Precepts of God's Word. These will conform you to the Image of God, and assimilate you to the temper of Heaven ; they will fit you for divine Communications, and dispose you to render unto God a rational Service ; they will reduce and limit you to a sober and moderate Enjoyment of the good Things of this Life, and qualify you for the divine Presence and Favor both here and hereafter.

What is further proposed at this Time is,

In the first Place, to make a few Observations, which may serve to shew what is implied in the Text. We shall then endeavour briefly to explain the Nature, and set before you the Guilt of the Sin of Drunkenness. *After these are dispatched,* we shall lay before you some of the sad and pernicious Effects of this great and growing Evil.

Last of all, Improve the whole, by such particular Addresses as may fairly be derived from the Subject. So then,

In the first place, We are to make a few Observations which may serve to shew what is implied in the Text.

WHATEVER

WHATEVER Rectitude of Nature* the first Parents of our Race were possessed of; or however nice and exact was the balance between the Reason of their minds, and their animal or bodily Appetites and Passions; 'tis evident, there is a proneness in human Nature, in its present State to Excess. Those appetites which belong to us, in common with the inferior and irrational Parts of the Creation around us, are very apt to rise up in Rebellion against that Reason which God has given us to regulate and controul them—this is clearly implied in the Text—and as the Scriptures were written for the Instruction, not only of those to whom they were at first and immediately directed, but for the Admonition of all that should come to the Knowledge and Belief of them, so it is to be supposed, that Mankind in General, as well as the Ephesian, to whom the caution in the Text is particularly addressed, are liable to Excess in some respect or other, and that the Gratification of their bodily Appetites even so surfeiting, and especially to Drunkenness, is what the present Constitution and Frame of their Natures, and the Circumstances of the World they are in, generally expose to. We therefore find a caution similar to that in the Text, pressed upon the first Disciples of our Lord, with peculiar Emphasis and Earnestness from his own mouth; take Heed to yourselves, lest, at any Time, your Hearts be over-charged with Surfeiting and Drunkenness,—and so that Day, (that solemn, important and decisive Day of which he had been speaking,) come upon you un-awares. † And, such is the present State of the World; such the Improvements that Art has made upon

* Eccles. 7. 29.

† Luk. 21. 29.

upon Nature; or, rather, such is the Perversion of many of the Fruits of the Earth, from their proper and intended Use, by rendering them more intoxicating, than in their simple and natural State; and such is the customary Use of spirituous Liquors, as make the Temptations to this Vice, more numerous and powerful, and render the caution in the Text peculiarly pertinent, seasonable and necessary at this Day.

LET it further be observed, that as the great Creator hath made nothing in vain; as every thing he hath made hath its Use, in one Way or other; and particularly, as he hath appointed Wine, and other Liquors that are produced from the Fruits of the Earth, to cheer and refresh the heart of Man; * to relieve and support him under those frequent Infirmities to which some are more especially liable, and to invigorate and strengthen others in the Performance of the various Offices and Labours of Life; and we have Reason to expect his Blessing to accompany them, if they are used with moderation, and gratefully received; † so it is only the Excess and Abuse of these Things that is here forbidden and cautioned against. We are not required wholly to abstain from Wine, or any other refreshing, and invigorating Liquors, but are only put upon our Guard against an immoderate Use of them; against drinking them to Excess, and so as to intoxicate and sink ourselves below that Rank and Order in the Scale of Beings in which the Providence of God hath placed us: for when this is the Case, that Reason by which we are distinguished from the brutal Creation around us, is dethron'd, and those Appetites and Passions which we possess

* Psal. 104. 15.

† 1 Tim. 4. 4.

in common with them, take the lead, and unless divine Restraints interpose, which in such circumstances we have especially forfeited, and have not the least Reason to expect, will involve us in Destruction and Perdition. Therefore,

Secondly. WHOEVER drinks strong Drink to such a Degree, as to obstruct and prevent the regular, free, and full Exercise of his Reason, and Understanding ; or, whoever makes so free and liberal a use of spirituous Liquors, as to injure his Health, and impair his Strength, and thereby, in any measure indisposes and unfits himself for the stated, diligent, and conscientious Discharge of the various Duties of Life and Religion, is guilty of the Sin of Intemperance, and justly chargeable, with the Consequences that are produced thereby. And, tho' there may be some who are not guilty of such Excesses as totally to drown their Reason, and stupify their Senses, nor yet so as wholly to unfit them for the Labours and Business of Life ; yet, if they make it their daily or frequent Practice to drink to such a Degree, as to disorder their rational Faculties, to stupify their Consciences, and in any measure to disincline and unfit them for religious Duties, and for the civil and laborious Employments of Life, whether it be perceived by others or not ; they are verily guilty of Excessive Drinking in the sight of God ; who is, not only an Eye witness of their external Deportment, but seeth into the secret Chambers and recesses of the Soul, and perfectly knows the disorder'd State of their Faculties by means of Strong Drink ; however it may be conceal'd from the Observation of those about them. And it is thought, with Reason, that if such a Practice as this, is frequent and habitual, it renders a Man more

more guilty in the sight of his Maker, than a single Act of the grossest Intemperance, into which he may be surpriz'd, in an unguarded Hour, thro' the force of some sudden temptation, quite contrary to his usual Character.

To this it may be added, that a Course of Intemperance, though it should not rise to Intoxication, has a greater Tendency, not only to enervate and weaken the Faculties of the Mind; to abate a Man's Sensibility, and the Quickness of his Apprehension with Regard to Matters of Religion, and of a World to come, but to impair and destroy his Health (in the full Enjoyment of which so much depends) than the Excess just now mentioned; for, as a continual Dropping will wear a Stone, so, much more, will large Quantities of strong Drink frequently swallowed down, be likely to wear the strongest Constitution, the strength of which is not the strength of Stones, * nor is it able to make a Resistance so obstinate and lasting as they; but will sooner or later bring on a Dissolution of the mortal Frame, either by some lingering Disorder, or perhaps, a partial if not total Disuse of the Limbs; a want of appetite for the necessary supports of Nature, a gradual cessation of the animal Functions, or by some sudden stroke with little or no previous warning of so awful an Event—which leads us to say in the next place,

Thirdly, THAT as causes are best known by their Effects, so the Nature, and aggravated Guilt of the Sin of Drunkenness, will appear in a more glaring point of Conviction, by taking a View of some of the sad and pernicious Fruits and Consequences which it generally produces—some of which

have

* Job 6. 12.

insensibly, tho' almost unavoidably been touch'd upon already.

In the first place then, It is of pernicious Consequence to Men's worldly Interest and Estate (Prov. 23. 21, 2.) *Be not, (says the wise Man,) among wine-Bibbers i. e. be not a Companion, nor associate yourselves with those who make a Practice of drinking large Quantities of any kind of strong Liquor,; for (as he immediately adds) the Drunkard shall come to Poverty, and Drowsiness* (a state between sleeping and waking, in which a man is like a Bow unstrung, indispos'd for any kind of Exercise and render'd altogether incapable of any Undertaking or Employment, in which the Faculties of his mind or the Vigor and Strength of his Body are to be exerted,) and Idleness, the natural Effects of Drunkenness, *shall cloath a man with Rags*; for by the excessive Use of strong Drink, as well as by Means of a whorish Woman, a Man is liable to be brought to a Piece of Bread, and to be reduced to the greatest Straits as to the Necessaries of Life. In how many Instances has this Observation proved true within the Compass of our own Knowledge? How common a Thing has it been for Persons, addicted to this unmanly Vice of Drinking strong Liquors to Excess, that have began the world (as we commonly say) either with a considerable Interest in Possession, or, at least with a Capacity, and with the means and opportunity of acquiring it? how often have such been reduced to Want and distressing Poverty? Have we not known some, who have been brought to Nakedness and Hunger, to the most abject Wretchedness, and to the Want of a Place to put their Heads in, by means of hard Drinking? or been brought under
Confinement

Confinement by the Hands of civil Authority, for not satisfying the righteous Demands of their Creditors, by spending their Earnings for strong Drink, which should have been applied to the Payment of their just Debts? or if they have escaped the hands of Justice, it has been by Skulking and hiding themselves, through Fear of it; or they have spent that Time which should have been employ'd in some profitable Labor, in wandering about from Place to Place, seeking to gratify their insatiable Appetite, by the Liberality, or rather indiscreet Generosity of others, after they had lost their Credit, and had put it out of their Power to procure the means of Intemperance themselves, by having run through their Patrimony, or the gains they had got, before the bewitching Love of Liquor had seiz'd upon and taken the intire Possession of them, through the want of a timely Resistance: * And by this means men have brought, not only themselves, but, which is very sad and affecting, by not providing

* Query—Whether when a Man, possessed of some Estate, habituates himself to the Practice of Drinking to Excess, and in the Opinion of every one that observes him, is in a fair way to spend it all, and to become a burden to Society (if his Cups or some other means do not speedily put an End to his Life) Whether, I say, such a one hath not forfeited his Right to be at large, and to have the Disposal and management of his property and Interest, and is not as proper a Subject of Guardianship, as those who never were qualified, nor allowed to have the Direction of themselves, and the management of their own Affairs, thro' some natural, or accidental Defect—and whether the making an Example of two or three notorious Instances, by Confinement to such Labour and Employment, as should be adapted to their Strength, Condition, and Situation in Life, would not strike such a Terror into others, as would in a great Measure be the Occasion of preventing the same Methods being taken with them—This is hereby submitted to the Consideration of those to whose Inspection and Care, matters of this Nature belong.

ding for those of their own Household, have sometimes reduced their innocent Families, their Wives and Children to Shame, to Want, and to Beggary; whereby they have sunk their Character below that of Heathens, who have not those advantages, and motives to stimulate them to their Duty, which such are favoured with, And in the natural Tendency of things, it cannot be expected to be otherwise: For the Expences for strong Drink, when it is made Use of to Excess, must be far from being small, even supposing they are not very nice and delicate in the Choice of it. How much has it cost some, even among ourselves, for strong Drink in the course of a Year? More, perhaps, than their Family-expences have amounted to for the necessaries of Life; and it would be well, so far, if their Excesses this way did not sometimes cut short that Provision of Food, and Cloathing which is needful for their Families, to keep them warm, decent and comfortable. Even the Generality of the largest Estates among us, are insufficient to defray the Expence of excessive Drinking (as 'tis practis'd by some) for any considerable Time: especially if we take into the Account, the other ill Consequences of it; for as it is, and must be very expensive and costly, so it proves the Occasion of mispending and consuming a great deal of precious Time. Instead of being at Home and employed in the proper Business of their Calling, to procure the Necessaries and Conveniences of Life for themselves and Families, they are abroad at Taverns, or other Places of Resort where a Plenty of Liquor is expected; and drinking 'away their Time, and their Senses together'. It is to be feared that their drinking hours sometimes, make up the largest part of the four and twenty. HAVE we not Reason to think that

that some among ourselves, have drank up in one Day, more than the Earnings of two or three have amounted to ?

AGAIN ; Those who drink strong Drink to Excess, only waste their worldly substance, impoverish themselves and their Families and mispend, and make an ill Use of their precious Time, but they thereby indispose and unfit themselves for the Discharge of the proper Duties and Business of their secular Calling. How many Days have been lost, yea, worse than lost, by hard Drinking over Night ? What Habits of Sloth and Idleness are contracted ? These make the Drunkard continually grow more and more averse to Labor and the proper Employments of Life—In his sobrest Hours, he cannot so well contrive, and lay out Schemes for Business, nor can he order his Affairs with that Fore-thought and Discretion that are necessary to make them advantageous and successful ; and he is unfitted for the Execution of his Plans, thro' the Want of proper Application by Labor and Exercise. Or, if thro' the Force and Strength of a good Constitution, the Man who drinks strong Drink to Excess, does not at present feel the bad Effects of it, in these Respects, (which I believe is seldom the Case for any considerable Time) and is not sensible that his capacity to lay out, and execute Schemes of Business, is in a Degree impair'd ; yet as the natural Tendency of such a Practice is to blunt the Edge of his Faculties, and to make him remiss and inactive, so he has Reason to expect that sooner or later he will be in the Number of those whose Minds are debilitated and weakened, and whose
Disposition

Disposition and Capacity for Business and Labor are greatly lessened, if not wholly departed from them.

BESIDES all this ; how liable is a man in a Fit of Drunkenness, or if he is only in a considerable Degree raised by the Fumes of strong Drink, how exposed (I say) in these Circumstances, to be imposed upon and defrauded by the crafty and designing, and by every one that is inclin'd to take Advantage of him? When he is thus intoxicated, or elevated by Liquor, his Reason is either asleep, or benum'd, impair'd, or beclouded, so that he knows not, or does not consider what he is doing. And, how often has the poor intoxicated Creature been inticed and drawn in to make bad and destructive Bargains, or to enter into such Engagements as are injurious and detrimental to his worldly Interest, and sometimes to subscribe Instruments of writing to the Damage if not total Ruin of himself and Family, as to this World? Doubtless most of us can recollect Instances of this kind. It is to be hoped, there are none in this Assembly that are conscious to themselves, that they have acted so vile and wicked a part towards any, in such unhappy Circumstances—If you have, the advantage and Gains you have got by such means, you have Reason to expect, will be like a Canker in your Estates, and perhaps eat up, and destroy all before it.

By these different Means does the Drunkard come to Poverty and Want. A Consideration this, of greater Weight with some, than the Thought of missing of that Inheritance which is incorruptible, and will be eternal in the future World. But Poverty and Want is not the only sad Consequence

of

of the excessive Use of spiritous Liquors—It also deprives Men of that Reputation and good Report, which the wise Man tells us, *is rather to be chosen than great Riches*—* As Men in their drunken Fits act below the Dignity of their Nature, as reasonable Creatures, and are unfit for the Society and Conversation of the wise and sober; so they are accordingly shun'd—They expose themselves in their Cups by their Folly and Intemperance, to the Ridicule of some, to the Pity of others, and to the just Abhorrence of all, by the overflowings of their foolish and silly, their indecent and filthy, their prophane and evil, if not beastly and diabolical Communications—What foolish Questions will they ask? What impertinent Answers will they make? How incoherent and inconsistent in their Talk? How unguarded and unbecoming their Expressions? Discretion, Honour and Modesty are frequently laid aside; Secrets devulged; their Friends exposed, and all that stand in any Relation to them ashamed, and griev'd, offended and hurt by them—How disagreeable and even shocking does the Drunkard appear in the Eyes of the wise and sober, the virtuous and the good? To see a Creature in human Shape, deprived of the Use of that Reason which is the distinguishing Glory of a Man, reeling and staggering along the Road, or wandering out of his Way, his heart full of Vanity and Folly, his Mouth filled with Bitterness and Cursing, and uttering unseemly and perverse things; (if he is not past the Exercise of the Faculty of Speech, and advanced so far in his Cups as not to be understood)

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his

* Prov. 22. 1.

his Reason dethroned ; his Passions let loose ; his Senses stupified, and the whole Man transformed and degraded below the Beasts that have no Understanding—This is a Spectacle, which, however it may excite the Laughter and Mirth of some, is indeed one of the most melancholly and mortifying, that a wise and thoughtful Person can behold ; and is as disgraceful to the Man himself, as it is offensive to others, and displeasing to the God that made him, to whom he must be accountable for such an abuse of himself. Again,

Drunkennes seldom if ever, stands alone—this was hinted before—It is a leading Vice ; has an insnaring tendency ; and many Times actually draws Men into the Commission of many other Sins—One of the first Effects of intoxicating Liquor taken to Excess, is Uncleaness and Impurity in the various Instances and Degrees of it—Impure and unchaste Desires, indecent and immodest Language, and a Wantonness of Behaviour are the usual Effects of this cardinal Vice—Instead of *making a Covenant with their Eyes*, * to prevent their gazing at unlawful objects, the wise Man tells the youth in his Book of Proverbs, *that his Eye should behold*, that is, so as to lust after *strange Women*, and *his heart should utter perverse Things*—† Reason, which ought always to have the government of the Man, is put out of Place when intoxicating Draughts inflame the Passions, which though ungovernable and headstrong enough before, receive additional motion and strength therefrom, and kindle the sensual appetites into an unholy and impure Flame—Men,
and

* Job 31, 1.

† Prov. 23. 33.

and may I not add Women also ; for are there not some of that Sex, and in this Assembly too, that belong to the Tribe of Drunkards ? would to God there were Reason to think, that there were none of this Character among ourselves—Men and Women too ; (I repeat it.) O, how unbecoming the Modesty, the Shame-facedness and Sobriety which are so distinguishingly ornamental to the Sex ! These, when raised and inflamed by Liquor, rise to such extravagant Heights either by the Fury of their passionate Resentments, or by the Immodesty and Silliness of their Language and Behavior, as would make them blush at the Rehearsal and Review of them in a sober Hour, if they were not Veterans indeed, and uncommon Proficients in Lewdness and Debauchery—When Men are inflamed and intoxicated with strong Drink, it has a direct Tendency to make them impious and profane—the Restraints of Reason, Education and Religion are then taken off ; Cursing and Swearing, and the most shocking Oaths and Imprecations proceed out of their unhallowed Lips—‘ their Tongues are set on Fire of Hell and Liquor in Conjunction’ : Their Mouths are filled with the most irreligious and frothy Discourse, such as perhaps they never accustomed themselves to in their sober Intervals—the Profession they may have made of Religion, whether in a higher, or lower Degree, is then forgotten, and the principles and maxims of the strictest, of the most virtuous and religious Education have no Influence to restrain them from Impiety and Wickedness ; and they are as loose and immoral in their Behaviour, as those that have not laid themselves under any such Obligations, nor been favour’d with such Advantages.

Again,

INTOXICATING Liquors, when taken to Excess, prepare the Way for Contention, and every evil Work. How many Instances have we known and heard of, as proofs of this,

IN the first Place, Reason is cashiered and set aside—the Blood and animal Spirits heated beyond their proper Temperature—then the Passions are inflamed, and set the Man, overcharged with Liquor, all on Fire—This frequently leads to outrages and abusive Language; this kindles the Fire of Contention—Contention when begun, increases by the cause that first raised it—Anger produces Anger—From hard Words and provoking Speeches, they quickly pass on to Blows and Fightings—the Effects of these in many Instances have been Bloodshed and Murder—and the Lives of those who have been innocent as to any Offence committed against them, have sometimes become a Sacrifice to their Outrage and Fury, and they themselves have been doom'd to suffer as Victims to publick Justice, as the just reward of the fatal Effects of their Intemperance upon others.

THIS has too often been the Consequence, with Respect to Men? 'And how often has it been known, that the other Sex, Women, after being overcharged and intoxicated with strong Drink, have been prompted to the grossest Acts of Uncleanness, then excited by the Fear of Shame and Disgrace, to stifle the Principles of Life, or to imbrue their Hands in the innocent Blood of those they gave being to; thus the same Persons becoming the Instruments of their Being and their Death'—and their own Lives by the just Decrees of Heaven and Earth, forfeited, as the only Satisfaction they can make therefor

therefor, however unavailable the Sacrifice, as to restoring the Life they have thus inhumanly put an end to.

Thus Drunkenness, by a natural and direct Tendency leads to the Commission of Uncleanneſs, to Acts of Impiety and Prophaneneſs, to Strife and Contention, to Bloodſhed, and Slaughter, and every other Sin that mankind are prone to—for what Sin is there which a Man may not commit when he is deprived of the Uſe of his Reaſon? And this is the Caſe in a greater or leſs Degree, when Men are intoxicated with Liquor. Our Saviour exhorts us in the before cited twenty firſt Chapter of Luke, to take heed to ourſelves, leſt at any Time our Hearts be overcharged with Surfeiting and Drunkenneſs; but a Man in Drink puts it out of his own Power to exerciſe a proper Caution—he can neither watch nor pray leſt he enter into Temptation and ſo as to prevent his being overcome by it, agreeable to another Admonition of our Lord to his Diſciples; * when overcome by Temptation to Exceſs, and when actually overcome by Exceſs itſelf, he is unfit to guard againſt it. The Caution will not and cannot be of any Advantage to him for that Time, through his neglect to give heed to it in Seafon, and before the Temptation had had its Effect. He then loſes the power of Reſiſtance; does not ſee or realize his Danger; nor has he a heart to pray to be delivered from it. Therefore when the Apoſtle Peter recommends Watchfulneſs as neceſſary to our Safety and Security in a Time of Temptation and Danger, he firſt of all exhorts us to Sobriety. Be Sober,

* Matth. 26. 41.

Sober, says he, be Vigilant ; the Reason is immediately added, namely, for your Adversary the Devil like a Lion roaring with Hunger, walketh about, seeking whom he may devour—† And he has his Agents and those that are engaged in his Service, to assist in carrying on his destructive Designs—Wicked Men, and especially the hard drinking Tribe, take a Sort of devilish Satisfaction in decoying and betraying others into the same guilty Practices, which their own unbounded Love of strong Liquor, has led them themselves into—And when the Devil that subtle, malicious and potent Adversary, and his numerous Agents and Instruments join with those natural Appetites, which are grown headstrong by Indulgence ; what need is there of constant Watchfulness, lest they get an Advantage over us—In order to this, a proper Knowledge of their Stratagems and Devices—a Sense of our own Weakness, and Prayer to the God of all Grace, for his Assistance are necessary—All our own Watchfulness and Strength are insufficient without the Aids of divine Grace, to guard us against the Snares and Enticements of the evil one, and his Emisaries—What then will become of those, who totally neglect Prayer and Watchfulness too ? And what must become of such, as by Means of intoxicating Liquors have deprived themselves of the little Strength they had, and forfeited that Assistance from God which they do not so much as ask and seek for ? And when they thereby bring themselves into such a State of Insensibility, as not to have any Apprehension of their Sin, or the Danger they thereby expose themselves to—‘there is no Sin so unnatural and abominable but a Drunkard may commit’.

AGAIN,

* 1 Pet. 5. 8.

AGAIN, The Sin of Drunkenness wounds the Conscience, hardens the Heart, and deprives a Man of that Peace and Tranquility of Mind, which a wise and sober Person would not part with for all the World—Conscience is in some Sense the Agent of the Spirit of God—It is his Deputy in the Soul, and acts for and under him—and as nothing affords a good Man so much Composure and Joys as the Testimony and Approvings of a good Conscience : So, nothing gives a wicked Man greater Anguish and Uneasiness than the Upbraidings and Reproaches of an awakened and guilty Conscience—What bitter Reflections then must sometimes be the Effect of drinking to Excess ? When the Fumes of strong Liquor are over and dissipated—When the Storm of Passion is abated which was occasioned by a Fit of Drunkenness—when a Man comes to himself—when his Reason reassumes its Office in the Soul ; then his Conscience writes bitter things against him ; then it severely reproves and rebukes him ; then it bites like a Serpent and stings like an Adder ; * then what was most palatable and agreeable to the Mouth, and the Appetite, will become Bitterness in the Belly, that is, be productive of many cutting Reflections and self-Accusations afterwards—Or, if the Drunkard is so far advanced in this unmanly, disgraceful and pernicious Evil, and so habituated to it as to be without these bitter Reflections, when the intoxicating Draught has spent its Force, and what remains of Reason returns to its feeble Empire in the Soul, his Case is yet worse, and still more desperate, and he is more the Object of our Pity—Tis a sad Symptom indeed, and a Token that his Conscience is seared and past the Sense of Feeling

* Prov. 23. 32.

Feeling, when it ceases to warn him of his Danger, and lets him alone 'till it awakens and rouses him up in that place of Torment, where the Worm of Conscience will never die, and the Fire of divine Wrath never will be quenched.

AGAIN; By the excessive Use of strong Drink, Men unfit themselves for being useful Members of Society—As they cannot serve God acceptably, so neither are they capable of serving their Generation, as it is the will of God, every Man should, according to his Opportunities and Abilities—But the Drunkard unqualifies himself for the Duties which he owes to Society—How many Persons of good natural Abilities and acquired Endowments, render themselves utterly incapable of being serviceable to the Community of which they are Members; of sustaining various Offices, and filling up important Departments in civil Life, only by giving Indulgence to a more than brutish Appetite for strong Drink? For if they cannot govern themselves; if they cannot command and restrain their Appetites, and regulate, and manage their own Affairs, Surely they are unfit to direct, and incapable of leading and conducting the Affairs of others—‘So that the Sot at best, is but a useless insignificant Cypher in human Society, a mere Blank, and of all Men the most unqualified and unfit to serve his Generation’.

AGAIN; Drunkenness unfits Men for christian Fellowship and Communion—It incapacitates them for the Enjoyment of the special Priviledges and Ordinances of the Gospel—they cannot (as the Apostle

Apostle tells the Corinthians), drink the Cup of the Lord, and the Cup of Devils * i. e. they cannot be worthy Communicants at the *Lord's Table*, while at the same Time they partake of that intoxicating Cup, which renders them fit only for the Society of the Devil, and to do his Service and Drudgery : for what Fellowship hath Christ or the Members of his Body with Drunkards ? what Communion hath God, the Author of our Beings and of our Reason with those who drown their Senses and their Reason by drinking to Excess ? ' How dare such Persons to drink of the consecrated Wine and be filled with that, or any other Liquor wherein is Excess ? To admit such to the Table of the Lord is like giving that which is holy unto Dogs and Swine, which christian Societies should be upon their guard against : and if there be any habitual Drunkards of our Communion, whether Men or Women, it is the Duty of those who have sufficient Evidence of it, if they would not be partakers with them in their Guilt, to take the Steps which the Gospel prescribes to bring them to a Sense of their Sin, to a proper Confession, and a thorough Reformation And I now take it upon me Solemnly to admonish such, and to charge them either to repent and reform, or withdraw from us. We should now proceed to say, In the next Place, that Drunkenness is injurious and destructive to the Health and Life of Man—But the Consideration of this would carry us beyond proper Limits, it must therefore, with other Particulars and the Improvement, be deferred

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* 1 Cor. 10, 21.

red to another Opportunity—In the mean Time,
may the Influences of the divine Spirit accompa-
ny our Reflections upon what has now been de-
livered; and to God's name be the Praise.

A M E N.



S E R M O N II.

S E R M O N II.

The Nature and Effects of Drunkenness considered, with an Address, &c.

EPHESIANS 5. 18.

And be not drunk with Wine wherein is Excess.

THESE Words were the Subject of our Discourse and Entertainment in the Forenoon. We then proposed.

FIRST, To make a few Observations that might serve to explain the Text, and shew what is implied in it.

SECONDLY, To explain the Nature and shew the Guilt of the Sin of Intemperance.

THIRDLY, To lay before you some of the sad and pernicious Effects of this great and growing Evil.

LAST of all, To improve the whole by such particular Addresses, as may clearly be inferred from the Subject—The two first of these have been considered

dered and dispatched already ; and we have entered upon the Third, and mentioned several Particulars under it—Without Repeating which, we shall now proceed to say in the next place, that Drunkenness is injurious and destructive to the Health and Life of Man—Spirituous Liquors, especially when used to Excess, are allowed by some of the most Skilful Physicians, and by the best Writers, to be of pernicious Consequence to our bodily Constitutions ; and they frequently lay a Foundation for mortal Distempers and an untimely Death—Who hath woe, says the wise Man, * who hath Sorrow ? who hath Contentions ? who hath wounds without Cause ? who hath Redness of Eyes ? the Answers to these short Queries, is, they that tarry long at the Wine, or any other strong Liquor taken to Excess ; they that go to seek mixed Wine, or any kind of mixed Liquor of an intoxicating Quality—Wo unto them that rise up early in the Morning, that they may follow strong Drink ; that continue until Night, till Wine inflame them (Isai. 5. 11.) Wo unto them that are mighty to drink Wine, or any other strong Drink, and Men of Strength to mingle strong Drink (ver. 22.) the Consequences of these, and other vicious Practices are expressed in the 24. ver. *Therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their Root or their Constitution, which they presume is deeply and firmly fixed and established, shall be as Rottenness, and their Blossom, or the first gay Effects that spring and shoot forth from such a rotten Root, however promising its appearance, shall go up as Dust or Smoke ; be blasted, and driven like Chaff before the Wind, or rather utterly consumed by the Fire, so that no Fruit can*

* Prov. 23. 29.

can be expected therefrom—Such as make Drinking to Excess their daily or frequent Practice, at once wasting their precious Time, and abusing God's good Creatures; at the same Time also impair the Health of their Bodies, as well as endanger the Salvation of their immortal Souls—And tho' there may be some, who do not drink such Quantities, as shall bring on any great Degree of Intoxication, yet they may heat and inflame themselves to such a Degree as to bring on Surfeits, Disorders and Death—How many hurtful and fatal Accidents is the Drunkard exposed to in his Cups? Sometimes by falling from the Beast that is more rational and sober than himself, as he is returning from Taverns, or other drinking Places: at other Times stumbling over any Obstacle that lies in his Way, and thereby breaking his Limbs, or bruising his Flesh when he escapes with his Life—When the wise-man describes the Drunkard's Security in his own Apprehension, exposed as he was at the same Time to the most eminent Danger, he represents him to be as one that lieth down in the Midst of the Sea, or on the Ridges of its rolling Billows, or in the State of him that lieth upon the Top of a Mast—they have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: * Which Words set forth the unhappy and dangerous State and Condition of the Drunkard; his extream Langour, join'd with a great Degree of Insensibility and Security in his own Thoughts: the Top of a Mast being the most hazardous Situation, not only on Account of its perpetual Tossing, but as its Motion is more violent and greater than that of any other Part of the Ship, and though the Drunkard cannot deny that he exposes

* Prov. 23. 34, 35.

exposes himself by his Excesses to many Inconveniences, Injuries and Dangers; yet he is not sensible of it, in the midst of his Cups, neither does he apprehend any great Hurt from excessive Drinking, but is ready to say, or at least by his Practice, as in the latter part of the 25th ver. When shall I awake? I will seek it yet again—that is, though at present I feel discomposed and disorder'd, and my Condition requires Sleep to quiet and settle my Head, yet when my waking Hours return, which I hope will be soon, I purpose to return to my former Course of Drinking, let what may be the Consequence—Such is the Language and Practice of every habitual Drunkard: and thus he goes on till Sickness, Diseases and Death overtake him in this World, and everlasting Wo and Misery in the next—which leads us say,

In the last Place here, That Drunkenness shuts Men out of the Kingdom of Heaven—As it unfits them for the Society of their Fellow-Creatures and Fellow-Christians here, so much more does it disqualify them for the gracious and immediate Presence and Intercourse of their Maker and Saviour, for the Company of holy Angels, and for the Society of just Men made perfect in that holy City into which nothing entereth that defileth, or that worketh Abomination—Drunkards among other high-handed Offenders, are cautioned against deceiving themselves, and are expressly told in the Word of God, that they shall not inherit his heavenly Kingdom—they are told that the Wrath of God cometh upon the Children of Disobedience, and upon Drunkards among the rest, who in the Text, and other passages of Scripture are plainly warned against excessive Drinking; and they who indulge themselves

themselves in this as well as other Works of the Flesh, as they cannot please God, so they are the Objects of his just Abhorrence, and if they remain impenitent and unreformed, he will consign them over to the Regions, of Darkness, Despair and endless Torment, where they will repent indeed, but not with a Repentance unto Life, because it will be fruitless, unavailing and everlasting—and O, what Amazement will seize the Souls of those who, when their Lord shall come by Death and Judgment, are found carousing and drinking with their drunken Companions! Will he not cut them asunder, or sever them from the righteous, and appoint them their Portion, not in the midst of a Plenty of intoxicating and inflaming Liquors, but in the Lake that burns with Fire and Brimstone, where the Vials of divine Wrath will be poured out without Mixture on all the workers of Iniquity; especially on those whose Reason and Conscience, whose Health and Constitution, whose Bible and whose Maker all join'd in warning them against the Sin of Drunkenness, but they would not hearken to their Voice, and so will be forever left to reap the fruits of their own Doing in the Regions of inconceivable Wo, and Misery—and the Thought of a Persons going out of the World in a Fit of Drunkenness is, beyond Measure affecting and astonishing; especially if he has been habituated to it, and more especially by Means of it! Without Repentance how is it possible for him to avoid Destruction and Perdition? and without a Space of Repentance, how is it possible for him to repent? and what Space to Repent of the Sin of Drunkenness, can such an one have or improve if he dies in the very Act, without a Consciousness, or Sense of his Guilt; without being in a Capacity

so much as to implore Forgiveness of his offended Maker ; and without being sensible of his need of it ?—Both Reason and the Word of God, lead us to fear if not to conclude (if we can come to any Conclusion at all about him) that his Case is hopeless, and his End inevitable Misery and Destruction—And his being more expos'd to be overtaken and cut off by the Hand of Death in a drunken Fit, should alarm every habitual Drunkard, and put him upon the most serious Consideration of the eminent Danger he is in when he is overcharged with intoxicating Liquor, and what Account he will be able to give of himself when summoned before the Judgment Seat of Christ, by whom God will Sentence him and the rest of Mankind to endless Happiness or Misery, according to the State in which they are found at the great Day of his appearing.

WE shall now Conclude with an Address to Taverners, and those who keep publick Houses of Entertainment ; to Parents and Heads of Families, and to young People.

I. I SHALL begin with an Address to the young People of this Congregation—My dear young Friends, In the Forenoon and at this Time you have had set before you, the defiling and contagious Nature, and the sad and deplorable Effects of the Sin of Drunkenness—I hope you have given a proper Attention to what has been delivered on this Subject—I take it for granted, and I most sincerely hope it is true, that you are not yet insnared and drawn into the paths of Intemperance ; or at most, that none of you are far advanced therein—Let me intreat you to remember that the way of Vice is down-
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hill—If you once give yourselves up to a free Use of spirituous Liquors, you will soon make quick and large Strides in the Road to Drunkenness, and it is to be feared, in a little Time will become confirmed Sots—If therefore you love yourselves with a rational and consistent Love—If you have any Concern for the Health of your Bodies and the Peace of your Minds—If you are desirous of acquiring and preserving a good Name, and of living in Repute with the wise and good—If it is your Aim and Ambition to be prosperous and successful in your worldly Business, and to promote your secular Interest, as you very lawfully and laudably may, within certain bounds—If you would prevent the Grief and Displeasure of your Parents and Superiors—If you would let your Minister have the Satisfaction of seeing you walking in the Paths of Wisdom, Sobriety and Virtue, as I hope you would not willingly deny it to him—Above all, If you would prevent the Displeasure and be happy in the Favour of your Maker, and secure the Salvation of your Souls: Upon all these Considerations, let me beseech and intreat you to keep at a Distance from the intoxicating Cup: to avoid all Commerce and Society with those who shew a Love for strong Drink and are sottishly inclined—and let me affectionately charge you to shun those Places, whether Taverns or private Houses, where strong Liquor is plentifully and unsparingly used—How many are there within the Compass of our own Knowledge, and that are advanced much beyond you in the Road of Life, who when about the same Age and Standing with you, were as free from intemperate Courses, as any of you are; whose Reputation was fair and unsullied; who were industrious in their Callings, and got along in the

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World,

World, and perhaps made a creditable Profession of Religion, and for a while were exemplarily sober and temperate—How many such are there, that are now lost to themselves, and a Loss to their Families, if any have been so unhappy as to be connected with them in that State, a Grief and Disgrace to their Friends, and a Loss to Society, of which they might have been reputable and useful Members, by not laying a proper restraint upon their Appetite in Season, which, without any Scruple, might have been easily done; and, it is to be feared, ruin'd as to the next World as well as to this? I mention these Things to you, that you may exercise a proper Caution in Time, and before this bewitching Practice of excessive Drinking gets formed into a settled Habit; that you may be sensible and aware of your Weakness, and of your Danger, and to put you upon earnest Prayer to the Author of your Beings; for the Assistance and Restraints of his Grace, without which, notwithstanding the strongest Resolutions and Efforts of your own, you will be but as Feathers in the Wind of Temptation, and be liable to be blown away, and to fall in the Day of it—At the same Time, let me put you in Mind, that however reasonable and advantageous, however praise-worthy and commendable, the Virtue and Duty of Temperance and Sobriety is, and how exactly soever you may conform yourselves to the Rules of it, yet that it is but one among the many Duties and Virtues of the christian Life and Temper; and that therefore you must be sincerely, uniformly and thoroughly religious and virtuous, if you would be acceptably and savingly so: and if you are sober and temperate, from a proper Regard to the Authority of God, as well as to the present Advantages of a worldly

worldly Nature that arise therefrom—You will be led by the same Principles to live righteously and piously ; in other Words, to yield Obedience to all the Precepts and Institutions of the Gospel of Christ—And if you are solidly resolved upon this, with a proper Dependence on your Maker's Help, and act accordingly, and persevere therein ; what Happiness will you arrive at, even in this World, amidst all the adverse and cross Events of Life ? You will have the Testimony and Approbation of your own Consciences, which will be, not only as delightful and as welcome a Repast as your daily Food, but as a continual Feast, without being liable to be cloy'd with it—You will have the Respect of the wise and sober, the virtuous and religious, and live in Reputation among them—You will be prospered in your worldly Business, and in your various Relations and Connections, or be supported under whatever cross Providences in Appearance may be allotted to you—But what is most of all to be remembered and regarded by you ; you will have the smiles of your Maker and Saviour ; and when you quit this mortal Stage, will be accepted and rewarded by him, with everlasting Felicity in the future World.

I now turn myself to those Parents and Heads of Families that usually attend the publick Worship in this Place—My christian Friends ; the odious and abominable Nature, the aggravated Guilt, and the dreadful and even shocking Consequences of an intemperate and excessive Use of strong Drink have been held up to your View ; and I have affectionately addressed myself to your Children, and those of your Household, upon this important Subject—I cannot help concluding that all Heads of a Families, whether as Parents, or Masters and Mistresses, are desirous that
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your Children and Servants should abstain, and be wholly free from that pernicious Vice on which we have been discoursing—It is so contrary to the common Sense and Reason of every one ; it is so strongly exposed, and so solemnly cautioned against in the word of God ; it has such a pernicious Tendency, and is followed with such direful Effects, that a Man must be void of all natural Affection, and of all Sense of Duty, not to be filled with Concern, even to Anxiety, for the Children of his own Bowels, and for others that are placed under his Care and Inspection, lest they should be initiated, and established in those Habits of drinking spirituous Liquors to Excess, which are followed with such a Train of Evils—I think you must be sensible that it is your Duty to improve every proper Occasion to remonstrate and testify against so heinous a Sin, and to put them upon their Guard against all Temptations to it ; and to prevent, as much as in you lies their going to such Places as unavoidably expose them to the Allurements and Enticements of those Sons of Licentiousness, who are known to be inclined to Excess, and who would use their Endeavours to intoxicate others—But, with what Countenance can you exert that Authority which your Father and Master in Heaven hath clothed you with ? With what Assurance can you exhort and charge your Children and Servants ? Or, with what Propriety or Consistency can you set before them the Guilt and Danger of frequenting Taverns, and other drinking Houses, and taking down large Quantities of spiritous and intoxicating Liquors ; if at the same Time, your own Practice and Example, speaks quite another Language ; and which, if it had its full Influence upon them, would be more powerful

ful and effectual, than all your Admonitions and Remonstrances to the contrary?—It was a Practice among the antient Spartans (famous for their wise and salutary Regulations) in order to deter their Children from this detestable Vice, to place a Man intoxicated with Drink full in their View, whenever there was an Opportunity for it, however unwish'd for by them—Is there a Parent in this Assembly that is not shock'd at the Thought of instructing his Children in this manner by his own Example, how effectual soever it might possibly prove?—Should any of you after you have been abroad, either at a publick House, allowed by Authority to vend and retail spirituous Liquors, or at the House of a Neighbour and Acquaintance, return Home, overcome with strong Drink; unable to give your Words their full Sound, and yet perhaps be full of Talk; exposing yourselves by your Impertinence and Folly, if not by the Out-breakings of the angry and rougher Passions, (should no grosser Effects take Place :) What a Figure must you make in the Eyes of a sober and virtuous Woman to whom you stand in the nearest Relation? How must she be affected at so melancholly a Spectacle? Sometimes casting her Eyes upon you with an Aspect full of Concern and Pity, and perhaps some Mixture of just Resentment; then upon your Children with Looks full of Grief and Dejection, with the Language of the most expressive Silence; unable to utter herself either to you or to them.—To them, what can she say, relating to you, but what must at least implicitly impeach and censure your Conduct? and what can she say to you that you will pay any Regard to, if those very Faculties are stupified by the Fumes of Liquor, which should lend a listning Ear to what she might offer with all the Prudence

Prudence and Tenderness that could reasonably be expected from one in so perplexed a Situation ! The Case I have now put is melancholly and affecting indeed ! But how much soever it is so, there is a Supposition that strikes the Mind more forcibly and is really more grievous and confounding than this—it is that of the other Head of the Family being overcharged and disordered by the Operation of strong Drink—To see a Woman in this Condition, setting aside all the Delicacy, Modesty and Sobriety of her Sex ; so far from managing her Affairs with the Discretion of a good House-wife, that she is unable to manage them at all ! To see her disgorging her Folly through the want of Regard to the modest Reserve, which, when properly timed, sets so agreeable on the Sex—To see and to hear her venting her Rage or her Vanity, according to the ascendancy which different Passions may have over her ! To behold a female Form overspread with all the Marks and Tokens that usually attend a Fit of Drunkenness—her Children around her without Direction, without Instruction, and calling upon her in vain for the Supplies of daily food, or warm and decent Cloathing, which it is her Province to prepare and make suitable for them !—her Husband non-plus'd, and quite disconcerted, grieved and justly offended ! the Religion she is a Professor of, (if she has any,) wounded and discredited ! her Sex disgrac'd, and all that are any way connected with her ashamed, confounded and quite unhinged !

This is such an Appearance, as on Supposition it was now before us, we should turn away our Eyes from beholding it as too painful, too shocking to be endured—And are there not some to whom
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this Discription, at least in part belongs? and does it not beget an Abhorrence of Drunkenness in the Mind of every one? And should it not put Parents, and every Householder upon their Guard, lest the Vice which is productive of such doleful Consequences should insensibly get possession of them.

LET me therefore 'intreat and even charge you this Day to use all your Influence and to exert, all your Authority to keep your Children, and those who are placed under your Care' from such Places as afford a Plenty of the Means of Intemperance, and from such company as will be likely to entice and urge them to Excess, whether Taverns to Drinking Clubs or more private Retirement. For Want of such Places of Resort, being properly regulated and restrain'd, 'tis to be feared they have proved a Snare, and been fatal to Multitudes—What hopeful Youths have been insnared and ruined by them! ruin'd, I say, in Body and Soul, in Reputation, Health and Estate, for Time and Eternity—It must therefore be your Concern and Endeavour, by every endearing, prudent and proper Method, seconded by a worthy and becoming Example, to prevent their going to such places of Temptation, and joining in Companionship with such Sons of Perdition—Had not some Parents been too remiss in the important Duty of restraining their Children, and others of their Household, and allowed them to be too much at their own Disposal, 'tis probable there would not be so many Instances of young Persons being so vicious, and so much inclin'd to Excess as there now are—If therefore you have the common Feelings of Humanity, and much more if you have any parental Affection, and Bowels of christian Compassion for the Souls and Bodies

Bodies of the Children, if you have any Concern for their Reputation and Usefulness in this World, and for their everlasting Happiness in the next; keep them from such disorderly Houses and from associating with those who are known to be given to Excess—for it will be better for them and less painful to you to see them labouring under the most grievous outward Afflictions, by the Providence of God, than to see them frequenting Taverns that indulge them with as much strong Drink as their disorder'd and craving Appetites may demand—and if it is your Duty to prevent your Children from frequenting Taverns and drinking to Excess, certainly you are under Obligation to keep and abstain from them yourselves—If you are not so easily tempted to Excess, yet Taverns were never designed for Town-Dwellers, and the Consequence of your Example may be great; nor, very generally speaking, can you have any just Plea for being in them. However you may think yourselves fortified by divine Grace and good Resolutions; yet if you unnecessarily go into Places of Temptation, you forfeit the Assistance of God's Grace, and without that, your own Resolutions, how well soever you may think yourselves guarded by them, may be overcome—But even supposing divine Restraints should be afforded to you, and you should abide by your Resolutions to avoid Drinking, and especially drinking to Excess, yet your Example may be of ill Consequence as to others, who may not be so well fortified as you may think you yourselves are: For will they not think, if not speak out and say, 'such and such who are accounted Men of Sobriety, that make a full Profession of Religion, that are reputed Christians, that go to the Sacrament, that eat and drink at the Table of the Lord, these

these go to Taverns, and spend whole Hours in sitting and drinking there; and surely, we may go as well as they; their Practice and Example will justify, or at least excuse us—and thus you practically encourage and give your Voice for it: and they will be naturally led to think that going to the Tavern in the Sense I intend is not criminal; when Professors of Religion and Church Members lead the Way—And by this Means you give needless Occasion for others to be offended, to stumble and fall into Sin—And if you plead the calls of Business which may some times, and in some particular Cases be just, yet if you spend a great deal more Time on such Occasions, than Necessity requires, and mix and drink with the drunken, what a wound do you thereby give to the Christian Profession? And as to going to a Tavern as such ‘for the sake of Company, tis a Sign a Man has but little of the Saint in him’?

AGAIN, As our Text and Subject almost if not quite naturally lead our Thoughts to those Places where strong Drink is more plentifully furnished, and generally more freely used, so I have more than once made Mention of Taverns; by which I have intended those that are perverted from their proper Use and Design—These are one great and principal Cause of that Excess, which so many in this Land run into, with Respect to drink—When publick Houses of Entertainment are confined to their original Design; When they answer the End for which they were authorized and appointed, and are applied to no other Use, they are so far from being a Nuisance and of ill Consequence, that they are greatly useful and advantageous—Now, the first and main Design of their
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being set up, was to accommodate Strangers and Travellers, and to prevent private Families being incommoded and incumber'd, as they otherwise undoubtedly would be ; when therefore, I speak against them, it is to be understood of such, and only such as are degenerated and altered from the first and main Design and Intention of them, as affording Entertainment for sottish Neighbours and Town Dwellers, who spend at Night the Earnings of the preceeding Day, and thereby rob their Families of the Comforts and Supports of Life—To Taverns thus perverted from their proper Use, many of the forementioned sad Effects of Drunkenness in this Land, are owing ; such Taverns are the Places that are one great, if not the principal Cause of Men's becoming Beggars, and that deprive their Families of their just and proper Livelihood—These are the Houses that deprive Men of their Credit and good Name ; that lead to acts of Uncleanliness and Contention ; to unlawful Play and Gaming ; to prophaneness and Murder, that wound and stupify the Conscience ; that make Men unfit for the Discharge of the various Duties of Life ; for the Service of their Maker, and for the Enjoyment of his Favor—These are Houses that endanger Mens Lives and Limbs, their Health and Constitution ; that encourage them to gratify their insatiable Appetites, and in a Word, destroy them for this World and the next—May not Thousands lift up a Cry against them in this World, and will not the Blood and Damnation of Thousands speak terrible Things against them in that which is to come ? When they come to Hell, will they not as it were rear up themselves in the burning Lake, and cry out you, *You* that were Keepers of Taverns perverted from their proper Design,
and

and you that were sellers of strong Drink, we may in a great Measure impute all this to—We were faithfully warned against the Sin of Drunkenness, and plainly told what were and what would be the bitter and fatal Consequences of it ; but you, instead of denying our unreasonable Demands for Liquor freely vended it to us ; and when you saw us drink to Excess, or had Reason to think we should abuse ourselves, did not withhold it from us, but the more we drank, the greater did you suppose would be your Profits from us, and you valued your trifling paltry Interest more than our immortal Souls—Now, *now* we Curse the Day when we first knew you ; and lament (tho' in vain) the precious Hours we spent in drinking at your Houses—I have been thus plain and engag'd in setting forth the dreadful Consequences of frequenting Taverns, and of Taverns not regulated according to the Design of their Institution, but the contrary, and of Drinking to Excess, from an earnest Desire of throwing in my Mite to prevent their taking Place—I most sincerely congratulate and rejoice with those whose Consciences, and whose Maker, acquit and discharge them from being thus accessory and instrumental in the Ruin and Destruction of any ; and hope and pray that wherein their own Hearts and the great Judge of the World accuse and condemn them, they will immediately repent and reform, and that for the Time to come, each one will be fortified with Resolution, and be enabled by divine Help to fulfill it, against every Irregularity and Excess, and be put upon the most stedfast Determination to be deaf to the Importunities of those, whose worldly Circumstances, whose Families, whose Health and Constitutions will not allow them to swallow down
great

great Quantities of intoxicating Liquors, if their Consciences are so harden'd and stupified as to permit them ; and to give the strictest Orders to their Children and those they employ in their Houses not to be guilty and chargeable in this Respect— Besides what has been already offered by way of Dissuasion from frequenting Taverns and from hard Drinking :—What a pitiful Figure does a Man make, that is often seen loitering about, and spending his Time at any of them— 'tis at once a Disgrace to him and to the Taverner himself whose House he is so frequently seen at. It is a natural and pretty just Conclusion, that a Man who is known to spend much of his Time at a public drinking-House, belongs to the Tribe of Tiplers, and to say the least, that the Tavern-keeper does not observe the strictest Regulations in the œconomy of his House—add to this, that such Houses are not likely to be very well accustomed ; as the Persons I have been speaking of, are generally bold, and assuming, and are apt to push themselves into the Company and Conversation of Travellers and others, which sometimes is no small Interruption and Disgust unto them—But the Text and Subject we are upon, as well as what has been already mentioned, are so far from excusing, that they lead me to form a more particular Address to those of you, my Hearers, who are licensed to keep public Houses of Entertainment, and to vend and retail spirituous Liquors—It cannot easily be supposed that you have not some considerable Knowledge of those Persons among us, who are addicted to excessive Drinking, and that spend too much of their Time in it. Take the several Towns near us, as well as those in which you dwell, and 'tis very probable that you are knowing to most, if not all of

of this Character—It is to be supposed, they too often visit your Houses and give you no small Trouble—I would just further observe to you, that there is scarce any one Person in common Life, if any at all, that has so great an Influence, either as to being serviceable, or hurtful to Society or Individuals, as your Employment of Tavern-keeping gives Occasion for you to be—As you conduct in that particular Department, so the morals of many among us will be more or less affected—Suffer me therefore, with all the Freedom, that is consistent with Decency, and with all that Plainness which may be used, without giving Offence, which I am far from designing, Permit me, I say, on this Occasion to put the following Queries to you, to which I would hope your own Consciences will be able to return favourable Answers; and if they cannot, let whatever Guilt they fasten upon you, be immediately repented of, and a different Course resolved upon; and let your earnest Supplications be offered up to him, who alone can Pardon you, and enable you to fulfill so becoming a Resolution.

IN the first Place then, do you keep close to the original Design of your appointment to this Business, which is almost wholly for the refreshment and Accommodation of those who are journeying, and also for those who cannot, without great Inconvenience and Expence, transact some particular Kinds of Business elsewhere, and likewise that private Families may not be incommoded by Travellers on the Road, especially at unseasonable Hours? this, I say, was the Principle Design of your being permitted to vend those Articles, and to afford that Refreshment which others are prohibited, by wise and salutary Laws of civil Authority under pretty severe Penalties. **BUT**

BUT now, my Friends, If you should suffer Town-Dwellers, or those who are not far from their own Homes, whether they be Inhabitants of the same Town with you or not ; if you should permit these to sit drinking and carousing in your Houses, and also at Games of Chance, until Ten or Eleven o'Clock in the Evening, or until the Hour of Midnight, and beyond it, would you not frustrate, or at least act quite beside the Intention of your being authorized and allowed to keep public Houses, and Pervert the Use and Design of them ? But this is not all—Would not the Consequences with Respect to those whom you should thus indulge be very hurtful and pernicious ? Would not a Train of Evils and Mischiefs follow from an Allowance of these Things ? Would there not be a Total neglect of Family Worship in the Evening, if not in their own Families, which surely cannot be so seriously and composedly attended, yet in the Families of those you thus entertain, and an unfitness for the Performance of it in the morning after such excesses ? an abuse of the Bounties of Providence ? A Wasting of the Earnings of the Day, to the Injury and Distress of almost Naked and Half-starved Families at Home ? Mispending precious Time ? Inverting the Order of Nature, turning Night into Day ?—Inability to satisfy the most righteous Demands of those who have furnished them upon Credit with the Necessaries of Life for their almost Perishing Families ? hurting and destroying their bodily Constitutions ? enervating and Weakening their Minds ? indisposing and disabling them by Degrees for bodily Labor ? sowing the seeds of various Distempers and Disorders

orders to which the humane Constitution is liable enough without the Aid of Intemperance? and stupifying their Consciences? casting off the fear of God? and ruining their Souls? These and such like are Consequences that naturally follow upon persons, Heads of Families especially, being frequent, and tarrying long at the Tavern and Drinking to Excess—Now my Friends, can you bear the Thought of being in the least Degree instrumental of so many and such dreadful Evils? Should you not, as professing Christians, as Members of civil Society, and as belonging to the same human Nature, be concern'd and endeavour to prevent, as much as in you lies, these sad and calamitous Effects? and is it not in your Power to prevent many of them? Does not your own Observation, does not the Observation of every one furnish us with Instances, more or less, where Persons who have began the World with a considerable Patrimony or Interest by Inheritance, and yet in the Course of a few Years have been reduced to the lowest Poverty, and the most starving Circumstances, thro' Intemperance and excessive Drinking, and those other Vices with which it is attended, and which it naturally produces—Suppose your own Children should be reduced to this, thro' the Indulgence and Allurements of others, would it not raise the warmest Indignation in your Breasts, and draw the severest Cenlures from you? and should not such Examples in others if they are only supposed, being improved as Cautions to every one, how they in the least Degree administer the Means, or are instrumental of such Wretchedness and Misery? Surely, it cannot be a sufficient Plea, which I have understood has been made by some in this Land, that if they don't furnish their
Neighbours

Neighbours and others with the Means of Intemperance, there are those that will do it, and that therefore it will be as well for them to have the Profits of it as others—Now, besides the extreme Selfishness of this Maxim, let me observe to you, that it proves too much, and what proves too much is allowed by every one prove nothing to the Purpose, which it is designed to answer : for according to this way of Argument, if you see your Neighbour near a dangerous Precipice, and have Reason to think, that if you donot push him down headlong for the sake of some certain Advantage which you expect to reap by it, another will do it for the sake of the same Advantage to himself, and that therefore you will be excusable or justifiable in doing it—Every one sees the Inconclusiveness and Falseness of this way of reasoning ; and it is the same as to furnishing those with the Means of Intemperance, who, you have all the Reason in the World to think, will make an ill use of them, though the bad and fatal Consequences may not be so sudden, so immediate, and so visible, as in the Case of a Man's being cast down a steep Place which would inevitably and at once put an End to his Life—the Difference between those two Cases being not in the kind, but only in the Degree of them—Nor further, can you be so far seperated, by your Business as Inn-keepers, from others, from your fellow Christians, fellow Creatures, and fellow Subjects, as to have no Concern for them, nor any Interest in their Conduct and Behaviour in the World, so as to take it upon you to think or to say, 'They must look to themselves, and be accountable for themselves and their own Conduct, and that it in no Degree belongs to you, because you are detached from them, by your Assignment to a particular

lar Business and Employment—This Reasoning is also built upon a Mistake: For if they have not made a Profession of Religion, and are not thereby become visible Members of the Body of Christ, which is his Church, and so not connected with you, by special religious Bonds, yet they have precious and immortal Souls, which are of equal worth with yours, the Salvation of which if you have a proper Sense of the Importance of, you will think it your Duty to promote as much as in you lies; besides which, they are your Fellow-Creatures, and Members of the same Body politic with you: and therefore in these two Respects you are connected with them, and are obliged by the Ties of Nature, and the Bonds of civil Society, to prevent them as much as possible from doing themselves, and those more nearly related to them any Harm—And tho' by such a Conduct, you may not only get their Ill-Will, and stir up their Resentments, but also fail of making those Gains which their Excess might afford you; yet you will have the heart-felt Satisfaction of having done your Duty; and your own Consciences will speak you Peace; all good Men will applaud your Conduct, and so will every Well-Wisher to civil Society, and to those very Persons themselves and to their Families: You will especially have the approbation of God, the final Judge of all; and may securely rely on his Blessing in the Use of other Means of Subsistence, and will be likely to have what you miss of, this Way, more than made up to you, if, upon the whole, it be best for you—Whereas, on the other Hand, if you should ever allow your Houses to be perverted from their proper and intended Use; if Town-Dwellers or others should be permitted and encouraged by you to spend that Money which they

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they themselves, or their Families want for necessary Uses : If they are allowed to waste their precious Time, to hurt their Health and perhaps destroy it : If they should consume their Estates, impoverish, and almost starve their Families, and ruin their own Souls, when it is in your Power in a great Measure, to prevent it—would it not be inquired of you, in some such Manner as it was of Cain ‘*Where is Abel thy Brother*’ ? And would you be able, or have the Confidence to reply, as he did, by Way of Query, *Am I my Brothers Keeper* ? when it is a Dictate of Reason, as well as the express Language of Scripture, not to be Partakers of other Men’s Sins, * nor to suffer Sin upon our Neighbour, or Brother † not to suffer him to be guilty of it, if it is in our Power to prevent it ; and if not prevent it, would you not in this particular Instance expose yourselves to the Wo and Curse of God, which is expressly levelled against those (whether Taverners or others) who put the Bottle to their Neighbours Mouth and give him Drink ‡ when it was their indispensable Duty to withhold it ? And would you not be in Danger of being blasted in your Estates, by God’s righteous Judgment upon you, in one Way or other ? Would you not also lay a Foundation for the most bitter and cutting Reflections in a serious Hour, and at the Close of Life ? and be, in a considerable Degree answerable and accountable to your Lord and theirs in the Day of final Reckoning ?—As I am willing to hope better Things of you, so I have not advanced any Thing, by Way of Charge, against either of you, and have therefore put you upon looking into yourselves, and over your past Conduct ; and have addressed

* 1 Tim. 5. 22. Lev. 19. 17. † Hab. 2. 15.

dress'd you only in a Way of Query and Supposition, and left it to your own Consciences and Recollection to determine how far, and in what Instances you have been culpable in the sight of God, or whether you have been so at all; but it cannot be amiss, or out of Character for me, when discoursing on the Subject of Drunkennels, to give you a solemn Caution and Admonition relating to it—I therefore, as my good Friends, and Christian Brethren warn you against the Evils that have been enumerated; against being concerned and instrumental in the least Degree in the Intoxication of any, or in the Consequences that usually proceed from excessive Drinking, and the Evils that attend it—In the Name of God, I warn you against them, as you value his Favor and dread his Displeasure; as you regard the Peace of your own Minds, and have any Concern for the well-Being and future Salvation of your own Souls; as you have any Concern for the good of your fellow-Creatures, as to their Bodies, and as to their Souls, as to their Families and as to their Estates, and as Members of civil Society; yea, if you have any Concern for your own outward Prosperity; I say, upon all these Accounts, I warn, I charge you in the Name of him who is to be your Judge; in behalf of the Community of which you are Members; in behalf of those who are in Danger of being ruined for this World and the next, and on your own Account, and with the most friendly and benevolent Intentions towards you and them. I repeatedly charge you to prevent to the utmost of your Power, the Evils that have been mentioned, lest you be Partakers of other Men's Sins, and in any Measure become instrumental in their ruin both here and hereafter—I am not insensible that no small Difficulties

culties attend such an Appointment and Employment as yours is ; and that great Prudence and the firmest Resolution are necessary, especially at some particular Times, and when much Importunity, and a Number of plausible Pleas are made Use of to work upon you, and to lead you into a Compliance with the unreasonable Desires of those who are inclined to Excess—But as in most Cases, you will be able to determine what is your Duty ; and as it is a plain Case that *Men had better suffer by the Want, than by the Abuse of spirituous Liquors*, so I hope you will conduct accordingly—Thus I have freely addressed you in a public Manner ; partly because your Employment as Inn-keepers is public (your Houses being called public Houses) and partly that others may be put in Mind of your Duty, and kindly and prudently remind you of it, as there may be Occasion, and at the same Time that I may not be wanting in Faithfulness to you, and also to express my Regards to you, and Concern for others ; and as I am far from designing the least Offence to any, I have endeavoured to avoid all Occasion for it, and have therefore expressed myself with as much Caution as was Consistent with that Freedom and plainness that should not be wanting in the Character and Office I sustain among you.

I therefore leave what has been offered to your serious Consideration, and to the Blessing of God to make it as Successful, as, I am verily persuaded, it is seasonable and needful.

To conclude, LET the habitual Drunkard tremble at the awful Doom that is denounc'd against those of this Character in the Word of God and that awaits them in the future World, if they are

are finally impenitent—Perhaps you may now, as it were, thrust out of your Minds all reflections on your Guilt and Danger; and notwithstanding what has been offered to your Consideration, continue to add Drunkenness to their your after strong Drink; but O, remember that, as in the next World you will have no intoxicating Liquor to stupify your Senses, so you will be roused from your present State of Insensibility and Security; and your Consciences will be armed with Terror enough to make you Shudder at the immediate Prospect and Apprehension of falling into the Hands of that incensed Being, the Declarations and Threatnings of whose Word, rank Drunkards in the List of the greatest Offenders, and whose Wrath will be severely but justly displayed against them in the Place of Torment appointed for them. God grant that your Repentance and Reformation may prevent such amazing Doom and Punishment—And let us all be upon our Guard, while Inhabitants of this insnaring World, and while we carry about with us, these Bodies of Flesh, the Appetites of which are so apt to be irregular and to exceed their proper Bounds, even in things lawful and allowable—And to our Watchfulness let us add Prayer to God for the Aids of his Grace, without which we shall fail in a Day of Trial—Let us remember that the exact Boundaries between Sobriety and Intemperance, are so imperceptable, like the Shades in a Picture, or the Colours of a Rain-Bow, that it is difficult precisely to determine where the one ends and the other begins; and that therefore it will be the wisest and safest to keep at a Distance from the utmost Limits, and rather to refrain in some Things

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that may be innocent and lawful, than to go beyond, and indulge ourselves in those that are not so. And while we exercise a proper Caution with Regard to ourselves, let us be as candid and moderate in our Censures of those, who thro' the Bias of Constitution (whether natural or early perverted) the Force of Temptation, and Inattention to some particular Circumstances, (especially when there is an Accidental Concurrence of several, and more especially, when it is the Effects of the Artful and insidious Attempts of others) are suddenly led into some Degree of Excess, which they are so far from allowing and indulging, that we have Reason to think, it is bitterly lamented by them, not only as disgraceful in the Eyes of Men, but as contrary to their own moral Sense, and offensive to God, whose Laws require the strictest Temperance and Sobriety; and who are therefore far from coming under the Character of habitual Drunkards; as candid, I say, and as full of Tenderness towards such, as the Rules of the Gospel will admit of—And it will be better to exceed, and have our Measure of christian Charity and Candor with Regard to such, not only heaped up and pressed down, but running over, than to fall short, and withhold more than is meet; for this tends to suppress the compassionate Feelings of Humanity, and to beget such a Hardness of Heart as is inconsistent with that Generosity, Benevolence and Forgiveness, which christianity requires of all its Professors—And this is not only agreeable to the Laws of christian Charity, but of common Justice; and in indeed is no more than any one, in a like Situation would think he had a reasonable Claim to—For, how know we, if our Constitution had been form'd or disorder'd like theirs, and we had been plac'd in the same Circumstances

stances and assaulted with the same Temptations, that we should not have fallen, like them, into the same Snare, however the Practice of drinking to Excess, and even a single Act of Intemperance may be abhorred by us, as it may be by them—At the same Time, let us remember, that it is of no small Importance for every one to observe and make as exact an Estimate as he can, of the Strength both of his head and Constitution (if not of his Estate) that he may know what they will bear, without being at any Time, in any Degree disorder'd, impaired and injured—For otherwise a Person may be of such a Make, and so peculiarly circumstanced and tempted, as to be in Danger of being overtaken in the Fault cautioned against in the Text, if not actually led over the dividing Line between Sobriety and Intemperance to the Dishonour of God, the Disgrace of his Christian Profession, the Grief of his own Mind, and that of others—Let us also be careful to distinguish between Temperance as it is a natural, and as it is a moral and christian Virtue; and also as it is confined to an Abstinence from the excessive Use of strong Drink, and as it extends to all those Duties which are included in the general Idea of Sobriety—We may be strictly sober and temperate as to Meats and Drinks either from covetousness, from Motives of worldly Prudence, or from a regular and well-poised Constitution that may be so far from inclining us to Excess this Way, that it may rather make us averse to every Irregularity; but let us consider that we must be so, from Conscience towards God; and that Humility, Contentment, and the Government of all the Passions of the Mind, as well as Appetites of the Body, are no less, Branches of that Sobriety which Christi-
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anity requires of us ; and that we are under the same Obligations to practise them, as we are to observe the Rules of Temperance and Moderation in the use of spiritous and intoxicating Liquors—Let us further Consider that the same Reason and Authority that enjoins Sobriety and Temperance, oblige us also to the Practice of Righteousness and Piety ; and that if we are ever so eminent in our own Apprehension, and in the Eyes of others, in either of these separate and apart from the rest, we shall be so manifestly partial and defective in our Obedience, that our Righteousness or Goodness will not exceed that of the antient Scribes and Pharisees, without which we cannot have Admission into the Kingdom of Heaven—Let us therefore see to it that we exercise a reverential Regard to God in all the Duties of Piety, Gratitude and supreme Affection ; a conscientious Regard to the Rules of Justice, Charity and Benevolence, and especially a grateful, confidential and obedient Regard to our Lord Jesus Christ, in his various Offices, and as that divine Person, thro' whose Mediation, Attainment and Intercession alone, we have any Ground to hope for Acceptance with God, in the Ways of well-doing, and by the Influence and Assistance of whose Spirit we are enabled to live soberly, righteously and piously in the World—Let each of these have a proper Place and their due Weight and Importance with us—And may we all be pious and temperate, faithful and just to the end of Life, and finally receive the Rewards of such in the World above, thro' the Merit and Advocacy of our great Redeemer. AMEN & AMEN.

F I N I S.



